Syn. 8. 61. 132

A SERMON,

No leſſe fruitfull, then Famous.

Preached at Pauls Croſſe, on the Sunday of *Quinquageſima*, by *R. Wimbledon*, in the Reigne of K. *Henry* the fourth, in the yeere of our Lord God, 1388. and found out hidde in a Wall.

Which Sermon is here ſet forth by the old Copy, without adding or diminiſhing, ſaue the old Engliſh heere and there amended.

The eleuenth Edition.

LONDON
Printed by *W. Iaggard*. 1617.

57...392

To the Christian Reader.

LOe, Christian Reader, while the world not slumbred, but routed and snorted in the deepe and dead sleepe of ignorance: some liuely spirits were waking, and ceased not to call vpon the drousie multitude of men, and to stirre them vp from the long dreames of sinfull liuing, that once at the last they would creepe out of darkenesse, and come forth to the hote shining Sunne of Gods word, that both the filthy mists of their hearts might be driuen away, and also their heauy and dying spirits recreated, refreshed, and quickened. So that no man can alleadge, that in any age there wanted preachers of Gods word. For he that keepeth Israel sleepeth not, nor slumbreth. And though through his secret counsell, he sendeth more Labourers into this harueſt at one time then at another: yet he hath euer some to weede, to reape, to gather sheaues together into the barnes of euerlasting life. Reade therefore diligently this little Sermon,

so long since written, and thou shalt perceiue the same quicke spirit in the Author thereof, that thou now maruailest at in others of our time. He sharpely, earnestly, and wittily rebuketh the sinnes of all sorts of men, and speaketh as one hauing authority, and not as the Scribes and Pharises, which with their leaden & blunt dart, could neuer touch the quicke, though they haue occupied and worne the Pulpets for many yeres. The word of God is liuely and mighty in operation, and sharper then any two-edged sword, and cutteth euen vnto the deuision of the soule, and of the Spirit, and of the ioyntures and marrow, &c. Wherefore eftsoone I exhort thee, to reade this little Treatise diligently, and not onely to reuerence the authority and liuely spirit, and word of God therin: but also to learne both to acknowledge, and moreouer to amend the wickednesse of thy life, which God graunt for his Christs sake. Amen.

A Godly and famous Sermon, preached in the yeere of our Lord 1388. at *Paules* Crosse, on the Sunday of *Quinquagesima*, by *R. Wimbledon*, and found out hidde in a VVALL.

because afterwards, all sermons of this nature were dangerous to be kept.

LVKE. 16. *Redde rationem villicationis tuæ.*

Come, giue a reckoning of thy Bayliwicke.

CHRIST the Author and Doctour of all Trueth, in his Gospel, likeneth the kingdome of Heauen, to an housholder, saying on this wise: Like is the kingdome of heauen to an housholding man, that went forth first in the Morning to hire workmen into his Vineyard; so did he about the third houre, the sixt, the ninth, and the eleuenth. And as he found men standing idle, he said to them: Why stand yee hære vnoccupied? Go ye into my Vineyard, and that that is due I shall giue you. Matt. 20.

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you. And when the day was ended, hee called his Steward, and bade that hee should giue euery man a penny.

Spiritually, this householder is our maister and Lord Christ, the true householder and head of his Church here in earth: which calleth men in diuers houres of the day, that is, in diuers ages of the world. As in the time of nature, hee called by inspiration Abel, Enoch, Noah, Abraham, and other like. In the time of the old Lawe, hee called Moses, Dauid, Esay, and Ieremy, with the Prophets. And in the time of grace, hee called the Apostles, Martyrs, Confessours and Virgins. Hee called also some in Childhood, as Iohn Baptist: Some in their youth, as Iohn the Euangelist: some in their middle age, as Peter and Andrew: some in their latter dayes, as Gamaliel, and Ioseph of Aramathia. And all these bee called to labour in the Lords Vineyard, that is, his Church. yea, and that sundry wayes. For right as ye see, that in trimming of this materiall Vine, there be diuers labourers: For some cut away the branches that

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be voide, some vnderset and lay abroade the Vine, yea, some pare away the olde earth, and lay new to the rote; which offices bee all so necessary to the Vine, that if any of them faile or want, it must be either cut, or it will destroy the growing of the Vine. For vnlesse the Vine be cut, she will ware wilde, except she bee railed vp, and laid abroad, wœdes and nettles will some ouergrow her. And if the rote be not fatted with new and fresh dung for feeblenesse shee will ware barren. No lesse needfull in Christs Church, be these three Offices, of Priesthood, Knighthood, and Labourers.

The Priests or Preachers, it behooueth to cut away the voyde branches of sinne, with the sword of Gods word. To Knighthood it becommeth, not to let wrongs and thefts to be done, and to maintaine Gods Lawe, and them that be Teachers thereof: yea, and to keepe the land from insurrection, and inuading of others Lands. The Labourers must labour bodily, and with sore sweate get out of the earth bodily sustenance, both for themselues, and for other. And

all these estates bee so needefull to the Church, that none may well bee without other. For if Priests wanted, the people for default of knowledge of Gods word, would ware wilde in vices, and so die ghostly. And were not Knighthod, and men to rule the people by Law and hardinesse, théeues and enemies would so encrease, that no man could liue in peace. And but for Labozers, both Priests and Knights must become Artificers, Plowmen, and Heards: or else must for default of bodily sustenance die.

Auicenna. And therefore saith the great Clearke Auicenna: that the very vnreasonable beast, if it haue that that nature and kind hath ordained for it, as kinde giueth it, he is sufficient to liue of himselfe, without any helpe of any other of the same kinde: As if there were but one horse, or one shéepe in the world: yet if hee had Corne and Grasse, as Nature and kind hath ordained for such a beast, hee should liue well enough. But if there were but one man in the world, although hee had all the goods that is therein: yet for want of other he should die, or his life would bee

Comparatio.

worse

worse then if he were not. And the case is this: For that thing that kinde hath ordayned for mans sustenance, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man haue Corne, as it commeth from the earth: yet it is no meate fit for him, vntill it be by mans craft changed into Bread. And though he haue Flesh or Fish: yet while it is rawe, and not by mans labour sodden, roasted, broyled, or baked, it is not fit for mans sustenance. Euen so the woll that the sheepe beareth, must needes by diuers craftes bee altered or changed, ere it be able to cloath any man. And truely one man by himselfe should neuer doe all these labours, and therefore saith this Clearke, that it is needfull that some be Husbandmen, some men of Occupations, some Merchants to fetch that that one Land wanteth from another, where it is plentifull.

And truely, this one thing should bee a great cause, why euery state should loue other, and men of one craft should neither hate nor dispise men of another craft.

craft. For one of them is so needfull to another, that oftentimes those crafts that seeme most vnhonest, might worst be forborne. And this I dare say, that he that is not labouring in this world, either in studying, praying and preaching, as it behoueth Cleargie men, for the health of the people: Or in defending the causes of the needy, in fighting against tyrants and enemies, which is the office of all Knights: Or in labouring on the earth, as in diuers crafts, which pertaine to the Labourers; when the day of reckoning shall come, that is, the ends of this life, right as he liued heere without labour or trauaile, so shall he want there the reward of the penny, that is, the endlesse ioyes of Heauen. And as he was liuing heere after no state nor order, so shall he then be
Iob 10. put into that place where is no order, but euerlasting horrour and sorrow, that is in hell.

1. Cor. 7. Wherefore, let euery man see to what state God hath called him, and liue therein by labour, according to his degree.
1. Pet. 3. They that be labouring men, or crafts men, doe it truely. If thou be a seruant,

or

or a bondman, be subiect, and liue in feare to displease thy master or Lord for Christs sake. If thou be a Merchant, deceiue not thy brother in chaffering. If thou be a Knight or a Lord, defend the poore and needy man, from such as would harme him. Thou being a Iudge or a Iustice, goe not to the right hand for fauour, nor to the left hand to punish any man for hate. Thou that art a Priest, instruct, praise, and reproue. Instruct the ignorant, praise the obedient, and reproue the disobedient to God. Thus euery man ought to labour and trauaile after his degree: for when the Euening commeth, that is, the end of the world, then shall euery man take reward good or bad, thereafter as he hath laboured here.

1. Thes. 4.

Prou. 8.

2. Tim. 4.

These bee the words that I haue taken to entreate vpon, and be thus much to say in English: Come and giue a reckoning of thy Bayliwicke. Christ the author of pittie, and louer of the saluation of his people, in the processe of this Gospel, enformeth euery man which is his Bayliffe, by the parable of a Bayliffe that he speaketh of, to prepare him

Note.

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himselfe to make his answere, and to giue a reckoning of such goods, as hee hath receiued at GOD'S hand, when the day of strickt reckoning shal come, that is, the day of doome. And so I at this time, through the helpe of God, following him that is so great a Maister of authority, because I know nothing that should more draw away mans vnreasonable loue from the vaine and transitory ioy of this world, then to haue in minde the fearefull reckoning: So farre as GOD permitteth, I will shew you how you shall dispose you to auoyde the Lords yre and vengeance, when there shall bee so hard a iugement, that wee shall giue account for euery idle word that wee haue spoken. For then it shall be said vnto vs, as we shall haue no power to goe backe: Come, giue a reckoning of thy Bayliwicke.

But for further processe of this first part of this Sermon, know you there be three Bayliwicks, that shall bee called to this strickt reckoning. The first shall answere for himselfe and for others, and they be Clergy men, that haue the ouer-

uerlight or cure of mans soule. The second, bee temporall Lords, that haue the gouernance of the people. And the third Bayliffe shall account for himselfe, or at lest haue much lesse charge then the other, and that is euery Christian man, for that he hath receiued of God. And euery one of these shall answere to three questions. Three questions.

The first question is: how hast thou entred? The second: how hast thou ruled? The third: how hast thou liued? And if thou canst assoile these three questions, and discharge thée of them: there was neuer earthly Lord (without comparison) that so rewarded his seruants, as the Lord will reward thée, that is to say, with life and ioy euerlasting. But on the other side, if thou now, regarding not thine owne wealth, take no héede of this reckoning, if that day take thée suddenly, so that thou passe hence in deadly sinne and euill life, and haue not amended (as thou knowest not what shall befall thee,) all the tongues that euer were, or euer shall bée, cannot expresse the sorrow and woe that thou shalt euer The first. Second. Third.

be

be in and ſuffer. Therefore the deſire of ſo great ioy, and the feare of ſo great paine, (though the loue of GOD were not in thine heart) ſhould make thee afraide to ſinne, for to thinke that thou ſhalt giue a reckoning of thy Bayliwicke. Therefore as I ſaide, the firſt queſtion that ſhall be propounded to the firſt Bayliffe, (which is a Prelate or Curate of mens ſoules) is thus: How haſt thou entred? Friend, how entredſt thou hither? Who brought thee into this Office? Truely, or Simony? God, or the Diuell? Grace, or Money? The fleſh, or the Spirit? Giue now thy reckoning if thou canſt: if thou canſt not, I counſell thee without delay to learne. For if thou bee called thus or it be night, & then if thou ſtand dumbe for lacke of knowledge, and for confuſion of thine owne conſcience, thou ſhalt fall into the ſentence that here enſueth: Binde his hands and feet, and caſt him into vtter darkeneſſe, where is wayling and gnaſhing of teeth. Therefore I counſell thee that thou aduiſe thee well, how thou ſhalt anſwere to this queſtion. How haſt thou entred? Whether by calling,

ling, or by thine owne procuring: for that thou wouldest labour in Gods Gospel, or for that thou wouldest be richly attyred, and liue easily? Answere to thine owne conscience now, as thou shalt (or it bee long) answere to God. Thou that hast taken now the order of Priesthood, whether thou be a Curate or no, who stirred thee to take so high an Office vpon thée: Whether because thou wouldest liue as a Priest ought to doe, and study Gods Law to preach, and most heartily to pray for the people: or for to liue a delicious life vpon other mens sweat, and thy selfe to labour neuer a whit?

And héere might I aske a question: why doe men set their Children or Cosins to schoole? Whether for to get them great aduancements, or to make them the better to know God, and to serue him? This their intention men may sée openly, by the Sciences they set them to. Why, I pray you, doe men put their sonnes to the Ciuill Law, or to the Kings Court to write Letters and Writtes, rather then to Philosophy or Diuinitie, but because they thinke that these Sciences *Quæstio.* *Solutio.*

ences shalbe meanes to make them great men in the world? And why bee there so few put to learne the word of God, and to be Preachers thereof, but that there are not such gaines, as is in the other? And so care they little on both parts for godly liuing.

Questio.

Solutio.

But certaine true it is now, that Iohn Chrysostome saith: Parents be louing to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in another. Some ordaine great fées for them here, but none ordaine them to Godward: The losse of their bodies they will sore bewayle, but the health of their soules they make no reckoning of. If they sée them poore and sicke, they sorrow and sigh: but though they sée them sinne, they are nothing grieued. And hereby they shew that they brought forth their bodies, but not their soules.

Iohannes Chrysost. Hom. 27.

Note.

And now to speake againe of Priests, if we take héede truely, wee shall perceiue great abominations that be scattered in the Church now adayes amongst Priests:

Prieſtes: we ſhall well perceiue, I ſay, that they come not all into Chriſts fold by Chriſts calling, for to profit, but by other waies to get them worldly wealth. And this is the cauſe of loſing of ſoules, that Chriſt bought ſo déere, and of many errors among the people. And therefore it is written in the booke of mourning, where ỹ Prophet ſpeaketh thus to God: The enemy hath put his hand to all things to him deſirable, for hée hath let lawleſſe folk enter into the Sanctuary, of ỹ which thou hadſt commanded that they ſhould not enter into thy Church.

The enemy is Sathanas, as his name ſoundeth, that hath put his hand to all that him liketh. For what ſinne might the Fiend by al his craft or engine haue ſowne among men, that is not now adaies vſed? In what plenty is pride, enuie, wrath, & couetouſnes? When were they ſo great as they be now, and ſo of all other ſinnes? And wherefore thinkeſt thou? But for becauſe there be lawleſſe people entred into the Temple, that neither in themſelues kéep the law of God, nor can teach other. And to all ſuch ſaith God by the Prophet Oſe: For that thou Oſe 4.

hast put away cunning or knowledge of Gods will, I will put thee away, that thou shalt vse no Priesthood to me.

Note, that God and holy Scripture, expressly heere forbiddeth men to take the state of Priesthood on them, vnlesse they haue knowledge as behoueth them.

Thou then that canst neither rule thy selfe nor others, after the law of God: beware how thou wilt answere; for God at this dreadfull dome, shall say to thee: Come and giue a reckoning of thy Bayliwicke, how thou hast entred.

The second question that euery Prelate or Curate must answere to, is this: How hast thou ruled? That is to say, the soules of the Subiects, and the goods of poore men? Giue now thy account. First, how hast thou gouerned Gods flocke committed to thy Cure? Whether art thou an Heard, or an hyred man, that doth all for his bodily hire? As a Father, or as a wolfe, ỹ eateth the shéep, & kéepeth them not? Say on. Whom hast thou turned from their cursed liuing, by thy deuout preaching & good example? Whom hast thou taught the Law of God, that was before ignorant? There shall bée heard

heard a grieuous accusing of fatherlesse children, and a straight alleadging of all the flocke, that thou hast taken of them thy liuing, through their labour & sweat, and done nothing therefore, but let them goe astray, wandring for pasture and water, and none giuen them by thée.

Directly giue thy reckoning also, how hast thou ruled & spent the goods of poore men? How shalt thou tremble with horrible feare then, thinkest thou? Heare what Saint Bernard saith, threatning Clearkes and Ministers of the Church: They be in the place of Saints, saith he, and they doe wickedly, in that they not holding them content with wages that are sufficient to their necessaries, but the ouerplus that the néedy should be sustained by, they be not ashamed to waste in the houses of their pride and lechery, with-holding to themselues wickedly and cursedly, that which should be the liuings of poore men; with double wickednesse, truely they doe sinne. First, they do sinne, in that they rob other men of their goods. Furthermore, for that they misuse holy things in their vanities, and in their wickednesse. Euery *Bernar. dus.*

such Bailiffe therefore beware, for anon to the last farthing thou shalt reckon and giue account. Thinkest thou then that thou shalt not be disallowed of God, for that, that thou mispent? In bringing vp of young idle fellowes, nourished and taught, as it were in a schole to blaspheme God in all manner of points of euill liuing, and feeding of fat Palfries, of Hounds, and of Haukes, and (if so be, that is worst of all) on lecherous women, heare what is said of such: They haue ledde their dayes in vanitie, & in wealth, and in a moment they be gone downe into hell. Thinke therfore I reade thee, that thou shalt render straightly the account of thy Bayliwicke.

The third question that this Bayliffe shall answere to, is this: How hast thou liued? What light of holinesse hast thou giuen and shewed to the people in thy liuing? What myrrour hast thou bene vnto them? Now giue thy reckoning, how hast thou liued? As a good shepheard going before his flocke with good examples, or as a lewde person? As a man, or a beast? It is wonder truely to see how the life of Priests is changed.

They

They be cloathed like Lords & Knights, they speake as vnhonestly as any rybauld or Harlotte: as couetously for gaines doe they procure, as any Merchants. They ride like Princes, and all this that thus is spent, is of poore mens goods & Christs heritage. Therefore saith an holy Doctor, The clay of Egypt is tough and stincking, and medled with blood: The States were hard to be vndone, for they were baked with the fire of couetousnes, and with the laire or earth of lusts. In this point rich men trauaile, and in this watch they, lying in waite for poore men. In these trauaile Prelates that be blinded with too much shining of riches, that make them houses like Churches in greatnesse, and superfluous aboundance of all things: that with diuers paintings color their chambers, and with diuers silkes & cloathings of colours make their Images gay: but the poore man for want of cloathes beggeth, and with an empty bellie doth cry at the doore. And shall I say sothe, saith this Doctor? Oft-times thus poore men be robbed for to cloathe stocks and stones. Of such speaketh the Prophet Note.

Quid tu hic? Aut quasi quid huc?

Esay: Who art thou héere? or as who art thou hære? Héere then art thou occupying the place of Peter, of Paul, of Thomas, or of Martin, but how? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle newly quenched, that fumeth ouer all the house, instead of a light Lanthorne, and as a smoake that blindeth mens eies instead of a cleare fire. If thou contrary thus the manner of liuing, that Christ and his Disciples left to Priests, heare what the Prophet Ieremie saith: They haue entred, and they haue had, and they haue not béene obedient: they haue with false title, or with their false corrupt intention, had powre mens goods to their misusing, and they haue not béene obedient to the Law of God in their owne liuing. Therefore it is written, That they shall haue the hardest downe. A hard downe or Iudgement, for that they haue misentred: a harder iudgement, for that they haue misruled: the hardest iudgement, for because they haue so cursedly liued beyond all other. Wherefore, I counsell thée betimes, thinke how thou wilt make thy reckoning.

Sapi. 6.

The

The second Bayliffe that must answer for himselfe and for other, is he that hath the rule of any Realme, Prouince, Shire or Countreyes: as Kings, Princes, Mayors, Shirifes, & Iustices, and these shall answere to the same three questions. The first, How hast thou entred into thy Office? Whether to profite the people, to destroy falsehood, and further trueth: or for desire to obtaine thereby worldly worship and riches? If thou take such an office more for thine owne worldly profite, then for to helpe the common wealth, thou art none of the perfect members of the Church, but art a tyrant, and it is to bee feared, lest there bee many that desire such estate. Some, that they may be enhaunced with riches, and some that they might the rather oppresse such as they hate, and some be enhaunced in taking gifts: whereby they spare to punish those that haue trespassed, & so make them partners of their sinnes, and for bribes they worke all things. And many such, when they be so high in Office, thinke not that they bee poore mens Sonnes, Brethren, and Seruants: but thinke themselues to be of a higher kind

of nature, as they be aduanced to worldly honour, which is but winde and vanity. Of whom saith God by the Prophet: They haue reigned, but not by mée: They haue béene Princes, but I know them not. So was Roboam King Salomons Sonne, when hee was first King, aduaunced in his heart, when the people of Israel came to him and said: Thy Father in his last dayes, put vpon vs a great charge, wee desire thée that thou wouldest make it lighter, and we will serue thée. The King asked counsell of the Elder wise men, which aduised him to answere them faire, and that should be best. But he forsoke these wise mens counsels, and did after children that were his play-fellowes, and said to the people, when they came againe: My least finger is bigger then my Fathers ridge bone: My Father greeued you somewhat, but I will adde more thereto. The people hearing this, rebelled against him, and tooke them another King: and sithence that time, came neuer the kingdome whole againe. Wherfore it is good for Rulers to take sober counsel, and to eschew eare-rounders, and

alwayes

alwayes to haue an eye of loue to the commons that they rule. For know they well, be they neuer so high, that they shall come before a higher Iudge, to giue a reckoning.

The second question is; How hast thou ruled the people and the office that thou haddest to gouerne? Thou that hast béen a Iudge in causes of poore men, how hast thou kept this commandement of God, that thou shalt not take héede to the person of the poore man, to be ỹ harder to him for his pouerty; nor thou shalt not haue respect to the rich mans countenance, to spare or fauour him in wrong for his riches? O Lord, what abuse is there among Officers, of both Lawes now a dayes? If a great man pleadeth with a poore man, to haue ought that he holdeth: euery Officer shall be ready to further the rich man all that they may in his cause, that he may haue the ende that he desireth. But if a poore man pleadeth with a rich man, then shall there bee so many delayes, that though the poore mans right be open to all the Countrey, for pure default of spending hee shall bee constrained to let his cause fall. Sheriffes Deut. 2.

and

and Bayliffes will returne poore mens Writtes with a Tarde venit, except they feele money in their hands. And yet I heare say of men that haue proued both Courts, that the Court that is called more spiritually Christian, is more cursed. Therefore it is truely said: Gifts they take out of mens bosoms, to subuert the way of right iudgement. But in especiall, the words of Christ are to be feared, who saith, In what iudgement ye iudge other, your selfe shall receiue the same, when ye shall come to giue account of your Bayliwicke.

Matth. 7.

The third question is: How hast thou liued, thou that iudgest, and punishest other for trespalling? A great Doctor saith: It behoueth thee that punishest other men for their trespasses, to eschue and flee their vices. For if thy selfe doe vnlawfully, iudging other, thou condemnest thy selfe, sith thou dost that thing that thou dislikest in others. Paul saith: Why teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other men not to steale? Gregory saith: How shall that man take rule of other, that cannot goe before them in good liuing?

Rom. 2.

uing? And when any man standeth before him in iudgement, he must take heed before what iudge he shal stand himselfe, to take his iudgment after his deeds. But it is to be feared, that many fare as the two false Iudges, that would haue damned to death the holy Susanna, for that she would not consent vnto their lecherie. Of the which it is written, They turned away their eyes, for that they would not see heauen, nor haue minde of right iudgement. And so it fortuneth oft, that they which are more worthy to bee hanged, damne them that be lesse worthy. As a Clarke telleth of Socrates the Philosopher, who on a time was demaunded why he did laugh? For I see (saide he) great theeues leade little theeues to hanging. I pray you whether is he a greater theefe that taketh away a mans House and his Land, from him and his heires for euermore, or he that for great neede stealeth a Sheepe or a Calfe? And suppose yee that sometime wee haue not such Iudges, and men of Law that be very extortioners & bribers themselues, and iudge other to death: But I aduise thee that thus iudgest other men, to remember

Susanna.

Socrates.

Valerius Maximus.

member that thou shalt come into iudgement, to giue a reckoning of thy Bayliwicke.

The third Bailiffe.

The third Bayliffe that shalbe called to this dreadfull dome, shall be euery Christian man, that shall reckon to his Lord God for the goods that he hath had of his. And here I will speake but of the first question, that is, how hast thou gouerned thee and thy goods? And how hast thou entred here to thy goods? Beware ye that haue gotten any goods wrongfully, either taking by extortion, by stealth, vsury or deceit, woe shall be to you at this dreadfull day. For as S. Austen saith, if he be cast into the fire, that hath not giuen of his owne goods righteously gotten: where thinkest thou shall he be cast, that hath stollen other mens goods? And if he shall burne with the Fiend, that hath not cloathed the naked: where iudgest thou shall he burne, that hath made naked them that were cloathed? But as Saint Gregory saith: Two things make men thus to liue by rapine of other mens goods, that is, desire of honour, and dread of pouerty. And what vengeance falleth on this sinne of

Austine.

Moral Gregor.

coue-

couetousnesse, ye may see by a figure of Scripture. When the Angel said to the Prophet Zachary: Lift vp thine eyes and see what is that that goeth out. And the Prophet asked, what is that? Then the Angel said, This is the pot going out, that is the eye of the earth. And there was a weight of Lead, and there was a Woman sitting in the middest of this pot, and the Angel said, This is impietie, and he toke her, and cast her into the middle of the pot, and tooke the Gobbet of Lead, and cast into the pottes mouth. And the Prophet lift vp his eyes, and saw two Women like spirits in the ayre, with wings like vnto Kites or Puttocks; and they carryed vp the pot betweene heauen and earth. And the prophet asked the Angel, whither they would cary this pot? and he said, Into the land of Sinnaar. This pot is couetousnes, for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldly goods, riches, and honour. And as the liquor in the pot profiteth not the pot it selfe, but them that draw and drinke thereof: so worldly goods oft profite not the keeper, but other that come after, as it is written: Zach. 5. Expositio.

Eccle.5. written: He that hath money, shall haue no fruit of it. And thus couetousnesse is the eye of couetous men, for they be blind to see how they should come to heauen: But to win worldly things they can see many wayes, like to the Owles & night-Crowes, that see better by night, then by day. The piece of Lead, is the sinne of obstinacie, the Woman sitting in the pot is impiety, as the Angel saith, that followeth vnrighteousnesse and auarice. A man through auarice doth lose the pittie that hee should haue of the misery of his soule, sithence oftimes men lose the life of their soule by deadly sinne, that they commit to get riches. And also they lose the pitty that they should haue to their bodies, putting themselues to many great perils and ieoperdies of their bodies both by Sea and Land: and loseth compassion toward other men; and all this doth couetousnesse. This pot is stopped with the Gobbet of Lead, when impiety is closed thus by the sinne of obstinacy, by couetousnesse, that it may not goe out of the keepers heart by repentance: For as Iob saith, when hee is filled he shall be stopped. The two Women that bare

Iohn 20.

vp

vp the pot, were pride and lust of flesh, that in the Scripture be called the two daughters of the water Leache, crying: Bring, bring; and they had wings. The first Woman, which is pride, had two wings, the first wing is graces or giftes spirituall, as cunning, wisdome, counsell, and such other, of which gifts, men are oft proude. The second wing is bodily grace or gifts, as strength, beauty, ancestry, with such other, of which also men were often proud.

The wing of the second Woman, is fleshly desires, and they be gluttony and sloth. Of gluttony speaketh S. Gregory, saying: When the belly is filled, the prickes of lechery is stirred. Of sloth saith Saint Austen, that Lot while hee was in businesse dwelling amongst the shrewes in Sodome he was a good man: but when hee was on the hill, idle, in drunkennesse he lay by his owne daughters. And these Women had wings like Gleides or Puttocks, that with crying voyce goe seeking their meat, as Bartholomeus saith: Thus fareth the couetousnesse and feruent desire of fleshly men, as witnesseth S. Austen. We see (saith he)

Grego.

Augus. de conflictu virtutis & viciorum.

Barthol. de proprietatibus rerum.

Austin c. he) that rauenous fishes haue some measure, for when they hunger, they doe rape and eat, but when they be full, they spare: Only a couetous man may not be filled, or satisfied, euer he taketh, and neuer hath he enough; neither dreadeth he God, nor shame of man, neither spareth Father, neither knoweth Mother: with his brother he accordeth not, nor with his friend kéepeth trueth. He oppresseth widowes, and harmeth motherlesse children. Free men he maketh bond, and bringeth forth false witnesse. He occupieth dead mens goods, as though he should neuer die.

Augustinus. What madnesse is this, saith this Doctor, thus to lose life and grace, and procure the soules damnation? To winne Gold, and lose Heauen? And therefore

Psal.54. saith the Prophet: Unhappinesse shall compasse thee round about, trauaile and vnrighteousnesse is in the midst among them. Also, Innocentius speaking of the

Innocent. harme that commeth of couetousnesse, saith: O how many men hath couetousnesse deceiued and spilt? For couetousnes or reward of gifts that the King Balaak

Num.22. promised Balaam, he would haue cursed the people of God, notwithstanding his owne

owne Asse reproued him in his own conscience, & all that was in him reproued, and hurt his fot at a wall. And yet was he ouercome and ledde away with couetousnesse, which enforced him what hee might. Achan was stoned, for couetous- Iosh. 7.
nesse made him steale gold and precious cloathes, against Gods commandement. Gehesie was stricken with misery, for that he sold Naamans health, that came 2. Reg. 5.
by the grace of God. Iudas for couetousnesse sold Christ, and afterward hanged himselfe. Anania, and Saphira his wife, did die suddenly, because they denyed to Acts 5.
Peter the price or summe of money that they receiued. Couetousnesse is cause, that rich men eate poore men, euen as beasts eat grasse, keeping it vnder: this is daily scene. For if a rich man haue a field, and in the midst, or on the outside, a poore man haue but one Aker: or if a rich man haue a whole street, saue one house that some poore brother of his oweth, hee neuer ceaseth till that he hath gotten it out of the poore mans hand, either by praying, or by buying, or by purchasing by deceit. Thus fared it by King Achab, that by the procurement of the false Quéene Iezebel,

slew the poore man Naboth, for that hee would not sel him his Vineyard lying by his Pallace. Whereupon saith S. Ambrose: How far will you rich men stretch out your couetousnesse? Will ye dwel alone vpon the earth, and haue no poore man with you? Why put you out your fellow in kind, and challenge to your selfe the possession, that kind and nature hath made common to all men, both poore and rich? The earth was made common, and will yee rich men challenge proper right therein? Nature and kind knoweth no riches, for she bringeth forth all manner of men poore. For wee bee not gotten with rich cloathes, nor borne with golde and siluer. Nature and kind bringeth vs naked into the world, both needy of meat and drinke. Naked the earth taketh vs againe, as naked euen as she brought vs hither. She cannot close our possessions and riches with vs in the Sepulchre. For kinde maketh no difference betweene poore and rich, neither in comming hyther, nor in going hence; all after one manner she bringeth forth, all after one manner closeth she in the graue.

Ambros. de suo libello de Naboth.

Whosoeuer maketh difference betweene

poore

poore and rich, abide till they haue lyen a little space in the graue, and then open and loke among the dead bones, who was rich, and who was poore. Except it be as thus, that moe cloathes bee rotten with the rich men, then with the poore. And that endammageth them that be aliue, and profiteth not them that be dead. Thus saith the holy Doctour, of such extortioners it is written: Other mens fields they reape, and of the vine of him that hath beene oppressed, they plucke away the grapes. They leaue men naked, and pluck away their cloathes, that they haue not wherewith to couer them from colde. And they lift vp this pot (that I spake of before) betweene heauen & earth: for couetousnesse of men, neither hath Charity in earth to their brethren, nor to God in heauen, and they beare this pot into the land of Sinnaar, that is to say, Into the land of stench, that is, hell. For there is stinke, in stead of swéet smelling, as Esay saith. Beware that thou go not with this pot, nor with the woman herein, and in any case take héede that thou marry not with her, for then ye most be both one. That is, that lecherous Iob 24.

woman and full of fleshly delights, with whom Kings and Merchants haue done folly héere in earth, and with her vices they haue béene made rich: whose damnation is written in the booke of the Reuelation of S. Iohn, by these wordes; In one day shall all her plagues come on her, death, sorrow, and hunger, and fire shall burne her. For strong is God that will auenge him on her. The Kings of the earth that haue done lechery with her, and haue liued in her delights, when they shall sée the smoake of her burning, shall stand a farre off wéeping and wayling, yea, crying alas, alas, that great City, that was cloathed with bisse, purple and brasell, and ouer-gilt with gold and precious Stones, and Pearle, for in one houre all these great riches shall bee destroyed. Then shall they say that shall be damned with her: We haue erred from the way of trueth and righteousnesse, and the light hath not shined vpon vs, and the Sunne of vnderstanding hath not risen to vs: we haue béene wearied in the way of wickednes and of lusts, and haue gone the hard waies, but the way of God we knew not. What hath pride profited

vs,

vs, or the boast of our riches? What hath it brought vnto vs? All is gone as a shadow of death, and we can shew no maner of holinesse in our kindred. In our wickednes we be wasted away. Thinke therefore I counsell thee, that thou shalt giue a reckoning of thy Bayliwicke.

Heere should be asked, how thou hast gouerned thy Wife, thy Children & Seruants? Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lyeth in thy power? But if thou hast brought them vp after another way, or suffered them to goe at their owne will, thinke not but thou must giue account thereof, when it shall be said: Giue account of thy Bayliwicke. But and if thou wilt auoid all the straight and hard accounts, I counsel thee, whatsoeuer thou be to fal and cleaue vnto the mercy and goodnesse of God, through Christs merits, with a liuely faith and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amend, for if thou doe not, and that in time, who shall grant thee pardon and release of thy accounts?

¶ The second Part of this Sermon.

IN this second Part, with the helpe of God, I will shew first, who shall call vs to this reckoning. Secondly, before whom wee shall reckon: And finally, what punishment shall bee to them that be found false seruants and wicked, and what reward shall be giuen to them that be found faithfull and true. For the first ye shall know, that there bee two iudgements: the first, anon after the departing of the body and soule, which is a particular doome whereof Luke speaketh in his Gospel. The second doome shall bee anon after the generall Resurrection, and that shall be vniuersall, and of this speaketh S. Matthew. To the first shall euery man be called, one after another, as the world passeth. To the second, shall we come all together in the twinckling of an eye. To the first, men shall be called by three Sommers or Seriaunts, the first is sickenesse, the second Age, the third Death. The first warneth, the second threateneth, and the third taketh. This is a kindly order, but sometime it falleth vnkindly. For some die, that ne-

Matth. 25.

uer

uer conſider what is ſickeneſſe, nor age, as children that be ſuddenly ſlaine. And ſome, yea, and the moſt part now adayes that die, depart before their pure and naturall age of death. Therefore I ſay, that the firſt that called vs to this ſpeciall iudgement, is ſickeneſſe, that followeth all mankinde, ſo that euery man hath it. And there is a double ſickneſſe, that ſome men haue, but not all, yet the firſt ſickeneſſe is double, for ſome is within, in the midſt of the ſoule, and ſome is without, in the feebleneſſe of the body, that needes muſt be deſtroyed, who in continuance of time himſelfe is cauſe of corruption, as the Philoſophers ſaith, that there is feebleneſſe in ſickeneſſe. Now may a man ſee hereby, that though a man ſhut out of his houſe (that is, his heart) all manner of worldly and fleſhly thoughts, yet for all that euer he can doe, hee ſhall ſcantly ſuffer to thinke onely on GOD, the ſpace of a Pater noſter while, but ſome other thought of things that bee paſſing, entreth into the ſoule, and draweth her from the contemplation. But O good GOD, what a ſickeneſſe is this, & heauy burthen vpon the ſonnes of Adam? That on the *Notetur.*

fowle mucke of the world, we can thinke long enough; but on the Lord whom the Soule should haue most delectation by, we cannot thinke so litle a space, but that the Cockle wil enter among the Wheat. Of this sickenesse spake Saint Paul, when he said: I sée another law in my members, rebelling against the Law of my spirit and drawing me to the Law of sinne. So that it fareth by vs, as it doth by a man that would loke stedfastly against the Sunne, & cannot endure long for any thing, & yet for no default that is in the Sunne, for it is most cleare in it selfe, and so by reason should be best séene; but it is for the féblenesse of mens eyes.

Gene 3. Right so, sithence Adam our first Father was put out of Paradise, all his offspring haue béene thus sicke, as the Prophet

Ezek. 18. saith: Our Fathers haue eaten a bitter grape, and the teeth of their children bee set on edge. The second sickenesse, that is common to all mankind, commeth of féblenesse of body, as hunger, thirst, cold: heate, sorrow, wearinesse, & many other,

Iob. 14. as Iob saith, A man that is borne of a Woman, liuing a little time, is filled with many miseries. But there be other sick-

ſickeneſſes that come to ſome, but not to al, as Leproſie, Palſie, Feuers, Dropſies, blindneſſe, and many other, as it is ſaid to the people of Iſrael in Scripture: But if thou kæpe not the commandements that be written in the booke of life, I ſhall increaſe thy ſorrowes, and the ſickneſſe of thy ſæd, great ſickneſſe and long abiding. And ye ſhall vnderſtand, that God ſendeth ſuch ſicknes otherwhile to good men; and ſometimes to euill. To good men, God doth it for two cauſes, and that I ſay of ſickneſſe, I would to be vnderſtood of all manner of tribulation. The firſt cauſe, for that they ſhould euer know that they haue no perfection of themſelues, but of God onely, and to encreaſe mækeneſſe. Of this ſaith Paul: Leſt the greatneſſe of reuelation lift or extoll mee vp into pride, to me was giuen the prick of my fleſh, the angell of Sathanas, to ſmite me on the necke, whereof I haue thrice prayed God, that it ſhould go from me. And he anſwered me, My grace is ſufficient. For my vertue is fulfilled in ſicknes, whereof thus ſaith the gloſe: The Fiend aſking Iob to bee tempted, was heard, and not the Apoſtle, aſking his tem-

temptations to be remoued: God heard him that should be damned, and he heard not him that he would saue. For oft the sicke man asketh many things of the Leach that he will not giue him, and that is, for to make him whole of sickenesse. Also God sendeth Saints oftentimes sickenesse and persecution, to giue vs sinfull wretches example of patience. For if he should suffer his Saints to haue tribulation in this world, and they thanke him therefore: much more we wretches, that God hath sent to, not a hundred part of their sorrow, should beare it meekly, since wee haue deserued a thousand times so much as they haue. Wherefore as wee reade of Toby, that on a day as hee was weary of burying of poore men, the which should else haue bin vnburied, & haue bin eaten of Hounds & Fouls, as the carcases of other vnreasonable beasts: as hee for wearines was laid to rest (through the sufferance of God) the Swallowes that bred aboue in the house, made ordure which fell on his eyes, whereby he waxed blind. This is written, that God suffered this temptation to come to him for an example of patience, to all them that came after.

Tob. 2.

after. And so was all the temptation of holy Iob. And though Toby from his childhood euermore did feare God, & kept his commandements, yet was hee not agréeued against God, though that mischieuous blindnesse fell to him, but vnmoueably dwelt in the feare of God, thanking him al the dayes of his life. Lo, hære ỹ Scripture expressly saith, that God suffered this holy man to haue that sicknesse, to giue other that come after him, an example of patience. And also sometime God sendeth sickenes & tribulation to wicked men, and that for two causes. First, for that they should dread God, and leaue their sinne, as it is written: Their sickenesse was multiplyed, and after they hasted to Godward. For wee sée often, men in sickenesse know their God, that neuer would haue turned to him while they were whole. Also, God sendeth them sicknesse often, to agast other men, lest they should follow their sinne. As the sickenesse of King Antiochus, whom God smote with such a plague, that the worms crawled out of his body, hee being aliue. And the stinke was so loathsome, that his friends were weary therwith, and might *Antioch.*

not

not suffer it: yea, at length he might not abide his owne stinke, and then he began to know himselfe, & said: It is rightfull to be subiect vnto God, and a mortall man not to hold him equall with God. And the Story saith, Hee asked mercy of God, and made a vowe vnto him that he would make the citie of Jerusalem free, and the Jewes as free as the men of Athens, and that hee would honour Gods Temple with precious aray, and multiply the holy vessels, and find of his owne lands the charges and expences pertaining to the Sacrifice, and that he would become a Jew and go ouer all the Land, preaching Gods Law. And yet God gaue him no mercy as he desired, for neither was there in him contrition nor repentance that sprong of faith, but of odious paine. For, what was in him to forsake his wickednesse, when he was vnable to doe good or euill? And by this vengeance that God toke on this King, men may see what it is to bee disobedient to God. Also it is to be taken heed, that when sicknesse commeth, euer it sheweth that the patient is mortall, and that he shall néeds die; and though he may escape this sicke-

nesse

nesse, yet cannot he eschue death, and so he must néeds come to the reckoning.

The second Somner that shall call to this peculiar iudgment, is age and feeblenesse, whose property is, although he tarry with thée, he will not leaue thée, till he hath brought thée to the third, that is, Death. But there be many, though they haue this Somner with them, yet they take no héed. He séeth how his head horeth, his backe croketh, his breath stinketh, his téeth fallen, his sight failes, his face riuelled, his eares waxe heauy to heare: what meaneth all this, but that age somneth thée to the dome? But what more madnesse can be, then a man being called and drawen to so dreadfull a reckoning, where except he answere well, he forfaiteth both body and soule to damnation for euer, if he sée a little myrth by the way, hee thinketh so much thereon, that he forgetteth who draweth him? So doth he that is stricken in Age, who hath so great pleasure in this worlds wealth, that he forgetteth whither hee is going, Therefore saith a holy Doctor, that amongst all the abuses of the world, most is of an olde man that is obstinate, for he thinketh

The second Somner. Proprieties of Death.

thinketh not of his going out of this world, nor of his passing into the world to come He beareth three messengers of Death, but he beléeued them not, and the cause is, for the three-fold Cord that such an old man is bound with, is hard to breake. This Corde is custome, that is of three plites, which be these, idle thoughts, vnhoneſt speech, and wicked déedes. The which if they grow in a man frō his childhood vnto mans age, they make a three-fold Cord to bind the old man in custome of sinne. Esay 56. Therefore saith Esay, breake the bonds of sinne. Thinke therefore, whosoeuer thou be, that art thus summoned, thou canst not escape, but that thou must make thy reckoning.

The third Somner. *Diffinitio mortis.*

The third Somner to this reckoning, is Death, and his condition is this, come he first, or come he last, he spareth neither poore nor rich, aged nor young, nor he feareth no threatning, he regardeth no prayer nor gift, nor graunteth any respite, but without delay he bringeth forth man to iudgement. *Augustinus.* Therefore saith S. Austen. wel ought euery man to dread the day of death. For in what state soeuer mans last day findeth him, when he goeth out

of this world, in the same state it bringeth him to his iudgement. Therefore saith the wise man: sonne thinke on thy last day, and thou shalt neuer sinne. Now remember that thou shalt reckon for thy Bailiwick.

I say also that there shalbe another day of iudgement, to the which all men shall come together in the twinckling of an eye, and this shall be vniuersall. And like as to the other, euery man shalbe called by these three Sonners, so to this iudgement all the world shall bee called, with three generall Sonners: & right as the other three messengers shew a mans end, so do these messengers tell the end of the world. The first is ỳ worlds sicknes, the second is the age & feeblenes, and the third is his end. The sicknes of the world thou shalt know by Charity waxing cold and his age & feeblenes thou shalt know by tokens fulfilled, & his ende thou shalt know by Antichrists pursuing. First, I said Thou shalt know the worlds sicknesse, by Charitie waxing colde. Clearks that doe write on naturall things, say that the body is sick, when that his kindly heat is too little, or when it is too much.

The day of Iudgment.

To know the worlds sickneſſe.

Then

Then sithence vnderstand as thus, that al men are as one body, whose kindly and naturall heate is Charitie, that is, loue to God, and loue to thy neighbour; vnnaturall or vnkinnly heate, is lustfull loue to other creatures. When therefore thou seest that the loue of men to Godward, and to their neighbours, is colde, little, and faint, and the loue of worldly things and lusts of the flesh is great & feruent, then know thou well that vnkindly heat is too great, and kindly heate is too little. That this is a knowledge of this sickenesse, I may proue by Christs authority, for he himself gaue this as a signe, drawing to the ende of the world, for that wickednesse shall be plenteous, Charitie shall ware colde. Therefore when thou seest Charitie thus little set by of the world, and wickednesse increase because that worldly things bee most set by and loued: know well that the world & his wealth passeth, and that this Sommer is come. And thus saith Saint Paul: Wot thou well, that in the last dayes, shall come perillous times, & there shalbe men louing themselues, that is to say, their bodies, and all things belonging thereto;

Matth. 24.

2. Tim. 3.

coue-

coustoulsnes borne vp with pride: disobedient to Father or Mother, fellowes without affection, without peace, blamers, incontinent, vnmilde, without benignity, traitors, rebels, swelling, louers of lusts more then of God, hauing a likenesse of piety, more then the vertue thereof. and these flee thou. When thou seest the people of such fashion, know thou wel that the first Sonner warneth all the world, that the day of reckoning draweth toward.

The second Sonner that shal warne all the world, is the age of the world, and his feeblenes, & sheweth tokens fulfilled: but I know well that we bee not sufficient to know the times that the Father hath put in his owne power, to shew certainly the day, the yeere, or the howre of iudgement. This knowlegde was hid from the very Apostles of Christ, & also from Christs manhood, as to shew it to vs. Neuertheleese, we may by authority of Scriptures, with reasons and expositions of holy men, well and openly shew that this day of wrath is nigh. Lest any man say in his heart, as it is written of the foolish Bayliffe, that saith: My Lord Luke 12.

doth tarry to come to iudgement, & vpon hope therof, he taketh vpon him to beate his fellow seruants, and to eate & drinke and be drunken: I shal shew you that this day is at hand, but how nigh I cannot
1. Cor. 10 say, nor will not. For if Paul said a thousand, three hundred yeare and more past, we be those on whō the ends of the world be come: much more may we say the same that bee so much nearer the ende then hee
Chrysostomus. was. Also, S. Iohn Chrysostome saith: Thou seest darkenesse ouer all, and why doubtest thou that the day is at an end? First on the valleys in darkenesse, when the day draweth downeward. When therfore thou seest the valleys darke, why doubtest thou whether it be neere night or no? But if thou see the Sun so low, that
A proper similitude. darknes be vpon the hils, thou wilt say doubtles that it is night. Right so, if thou see in the secular men, that darkenesse of sinne beginneth to haue the mastry, it is a token that the world endeth. But when thou seest Priests that be put in the top of soueraigncy of spirituall dignity, that should be as hilles among the common people in perfect lining, that darknesse of sinne hath got the vpper-hand of them,

who

who doubteth but that the world is at an end? Also, Abbot Ioachim in the exposition of Ieremy saith: That from the yeare of our Lord, 1300. all times to be suspected to me; & we be past this suspect time, nigh, 200. yeares. And Maide Ildegar, in the booke of her Prophesies, in the third part the tenth vision, & 7. Chap. moueth this reason: Right as in seuen daies God made the world, so in 7. thousand yeares the world shall passe: & as in the first day man was made and formed, so in 6000. yeares he was brought againe and reformed: and as in the seuenth day the world was ful made, & God rested from his working, so in the seuen thousandth yeare, the number of them that shall bee saued, shal be fulfilled, and then shall the Saints wholy rest in body and soule. If then it be so, as this Maiden saith, that 7000. yeares in passing of the world, accorde to the seuen dayes in making of it, let vs see what it wanteth that these seuen M. yeares be not fulfilled. For if wee ioyne the yeares from the Natiuitie of Christ, to the yeares from the beginning of the world, following the minde of Austen, Bede, Origene, & the perfectest doctours

Ioachim.

Maide Ildegar.

Aduert.

Augustin.

treating on this matter: it is passed now almost fiue thousand and fiue hundred yeeres, as it is open in a booke called Speculum iudiciale: So it followeth that this last day is more then halfe gone, if wee shall giue credence to this Paidens reason. But if wee leane to the Gospel of Matth. 24. Matthew, we shall find that the disciples of Christ asked three questions. First, what time the City of Ieruſalem ſhould be destroyed. The ſecond, what tokens were of his comming to iudgement: and the third, what ſigne ſhould be of the end of the world. And Christ gaue no certaine time of theſe things when they ſhould fall, but hee gaue them tokens, by the which they might know when they drew neere. To the first question of the Note. destruction of Ieruſalem, he ſaid: When the Romanes come to beſiege the Citie, then ſone after it ſhall be destroyed. And as to the ſecond and third, he gaue them many things, as were theſe: That Realme ſhall riſe againſt Realme, and people againſt people, and that there ſhould be peſtilence and earthquakes, the which we haue ſeene in our dayes. But the laſt token that he gaue, was this

When yee ſée the abomination of deſolation ſpoken of by Daniel, ſtanding in the Sanctuary, then who ſo readeth, let him vnderſtand. Vpon which text argueth a Doctor, in a booke that hee maketh of the end of the world. If the words of Daniel haue authoritie (as God ſaith they haue) then it ſufficeth to number the yéeres of the world, to take that Daniel hath written. Now Daniel in the twelfe Chapter, ſpeaking of this abomination, ſignifieth by the ceaſing of the holineſſe of the Iewes, the which fell by Titus and Veſpacian, Ieruſalem was deſtroyed, and the people of the Iewes were diſperſed in all the world. And this abomination as Doctors ſay, ſhalbe in the great Antichriſts times, a thouſand, two hundred, and ninety dayes. Now proueth this Doctor, that a day muſt bee taken for a yéere, both by authority of Scripture in the ſame place, and in other, & alſo by reaſon. And ſo it is thought to this Clearke, that the greateſt member of Antichriſt ſhall come and appeare more in the foureténth hundreth yéere from the birth of Chriſt, then any time elſe before, which number of yéers is now fulfilled, not fully Dan. 12.

twelue yeares wanting. And this reason put not I as to shew any certaine time of his comming, seeing I haue not the knowledge, but to shew that hee is nigh, but how nigh I know not. But take we heed to the fourth part of the second vision of S. Iohn, in the booke of Reuelations, in the which vnder the opening of 7. Seals is declared the state of the Church from the time of Christ, to the end of ỹ world. The opening of the foure first Seales, shew the estate of the Church from the time of Christ, to the time of Antichrists appearing, and his foregoers, the which is shewed in the opening of ỹ other three Seales. The opening of the first Seale, telleth the state of the Church in the time of ỹ preaching of Christ & his Apostles. For then the first beast that was a lyon, gaue his voyce, that betokened the preachers of Christs Resurrection, & his Ascention. For then went out a white horse and he that sate vpon him had a bowe in his hand, & he went forth ouercomming to ouercome. By this white Horse we vnderstand, the cleane life and conuersation that those Preachers had, & by their bowe their true Preaching, pricking sorrow

Apoc. 6.

The first Seale.

Exposition.

row or repentance in mens hearts for their sinnes without flattering. They went out of Jewry that they came off, winning and ouercomming some of the Jewes, and made them to leaue the trust that they had in the old Law, and to beléeue in Jesus Christ, and to follow his teaching: and they went out to ouercome the Painims, shewing to them ỳ their Images were no Gods, but mans worke, vnmighty to saue themselues, or any other; drawing them to the beléefe of Jesus Christ, God and man. In opening of the second Seale, there cryed a Calfe, which was a beast wont to be slaine and offered to God in the old law. This sheweth the state of the Church in ỳ time of Martyrs, that for their steadfast Preaching of Gods true word shedde their blood; & that is betokened by the red horse that went out at the opening of this seale and this estate began at Nero the cursed Emperor, and endured the time of Constantine the Great, that endowed the Church. For, in this time many of Christs seruants, & namely, the leaders of Christs flocke, were slaine, and of xxxii. Bishops of Rome, that were betwéene

The second Seale.

Expositio.

Nero.

Constant. Magnus.

Peter and Silueſter, the firſt, I reade but of foure, but that they were Martyrs for the Law of Chriſt. And alſo in the time of Diocleſian the Emperour, the perſecution of Chriſtian men was ſo great, that in thirty dayes were ſlaine twenty two thouſand men & women in diuers countries, for the law of God. The opening of the third Seale, telleth the ſtate of the Church, in the time of Heretikes, that is figured by the blacke Horſe, for falſe vnderſtanding of Scripture: For then cryed the third beaſt, that is a Man, (for at that time was it needfull for to preach the myſtery of Chriſts Incarnation and Paſſion, againſt the Heretikes, that take amiſſe theſe points) how Chriſt toke very mankind of Mary, he being God as he was before, and his Mother being Maide before and after. The opening of the fourth Seale, telleth the ſtate of ỹ Church in the time of Hipocrites, that betokened by the pale Horſe, that the ſigne of penance without faith, doth blind ỹ people; & he that ſate vpon this Horſe, his name was Death: for they ſlay ghoſtly them that they leade and teach to God by other wayes then by Chriſt; and hell followeth them

The third Seale.

Expoſitio.

The third Seale.

Expoſitio.

them, for hell receiueth those that these men deceiue. At that time shall it be need, that the fourth beast, that is, the Eagle, flying highest of all Foules, make his cry to raise vp the Gospel, and to praise Gods Law aboue all other, lest mens wits and their traditions treade downe and ouergrow the Law of God, by the falshod of these Hipocrites. And that is the last estate that is, or shall be in the Church, before the comming of the great Antichrist.

The fift Seale.

The opening of the fift Seale, sheweth the state of the Church that then shal follow, and the desires that the followers of Gods law shall haue, after the end of this world to be deliuered of this woe. The opening of the first Seale, telleth the state of the Church in Antichrists time, which estate ye may know to be, when it is fulfilled that S. Iohn prophecied to fall in the opening of this Seal, where he saith: After this, I saw foure Angels standing vpon ỹ foure corners of the earth, holding the foure winds that they blow not vpon the earth, vpon the Sea, nor vpon the trees. The foure Angels be the number of al the diuels ministers that in those daies to doe their masters pleasure, shall stop

The fixt Seale.

Note.

the

the foure winds (which be the foure Gospels) to be preached, & shall let the breath of the holy Ghost to fall vpon men, that they might mourne for their sinne to amend their life; and also vpon them that would increase in vertue, and vpon perfect men. What after this is to come: But that the mystery of the seuenth seale be shewed, that he come in his owne person, whom Iesus Christ shall slay with the breath of his mouth, when the Fiend shall shew the vttermost persecution that he and his seruants can do to Christs subiects: and that shall be the third warning that the world shall haue to come to this iudgement. In all this matter I haue saide nothing of my selfe, but of other Doctors that be approued.

The seuenth Seale.

I said also in my second principall part, that it was to be knowne before what Iudge we must reckon, that is, God himselfe, he that seeth all our dedes, and all our thoughts, from the beginning of our life to the end, and he shall shew there the hid things of our hearts, opening to al the world the righteousnes of his iudgment, so that by the power of God euery mans deeds shalbe shewed to all the world. And

so

so it séemeth by the words of S. Iohn in the Apocalyps, where he did sée dead men great & little, standing in the presence of the throne. And bookes were opened, and another booke was opened, that was of life, and dead men were iudged after the things that were written in these bookes, after their owne doings. These bookes be mens consciences that now be closed, but then shalbe opened to al the world to reade therin, both their déeds & thoughts. And the booke of life, is Christs liuing & doctrine, that is hid now to them that shall be damned thorow their owne malice, that counsell men to follow the world, rather then God. In the first booke shall be written all that wee haue done, in the other all that we should haue done. And then shall dead men bee iudged after those things that be written in the bookes. And if the déedes that we haue done, that bee written in the bookes of our consciences, be according to the booke of Christs teaching and liuing, the which is the book of life, we shalbe surely saued, or else we shall be damned, for the iudgements shall be giuen after our workes. Looke therefore now what is written in the Apoc. 20.

Expositio.

the booke of thy conscience while thou art heere, and if thou findeany thing contrary to Christs life and teaching, scrape it out with the knife of repentance, and write it better, euermore thinking that thou shalt giue a reckoning of thy Baliwicke.

Also I said principally, that it were good to know what reward shall then bee giuen to the wise seruants and good, and what to false and wicked seruants, whereupon it is written that the Lord Iesus Christ shall come to iudgement heere into this world, in the same body that hee toke of Mary the Virgin, hauing thereon the wounds that he suffered for our redemption. And all that euer shall bee saued, taking againe their bodies, cleaning to their head Christ, shall be caught vp, meeting him in the aire (as Saint Paul saith:) and they that shall bee damned, lying vpon the earth, as in a Tunne of wine, the dregges being beneath, and the cleare Wine standing aboue. Then shall Christ aske account of the deeds of mercy, reproouing false Christian men, for leauing them vndone; rehearsing the same, and other paines that his true ser-

Note.

uants

uants haue ſuffered in following him. Then ſhall thoſe falſe ſeruants goe with the deuill whom they haue ſerued in the earth, ſwallowing them into the endleſſe fyre: but the righteous men ſhal go into euerlaſting life. Then ſhall be fulfilled that is written in the booke of myſteries: Woe, woe, woe, ſhall be vnto them that dwell on the earth; woe to the Painime, that gaue that worſhip to dead Images, wrought with mans hand, and to other Creatures, that he ſhould haue giuen to God that made him. Woe to the Iewe that truſteth ſo much in the olde Law; then ſhal he ſée the ſonne of Mary iudging the world, whom he deſpiſed and crucified. Woe to the falſe Chriſtian man that knew the wil of God, and fulfilled it not. Alſo woe ſhall be to the ſinne of thought to thee, that haſt ſhut out of thy heart the feare of God, that is, mind of his Paſſion, holy contemplation of his goodneſſe, and memory of his benefits, and thanks therfore: And haſt alſo excluded meekeneſſe, pittie, gentleneſſe, &c. and haſt made thy heart a houſe for ſwine and a denne of theeues, by vncleane thoughts and delights. As thou heere haſt ſhut God out

of

out of thy heart, so shall he shut thée out of heauen. Thou hast harbowred the company of the Fiend, & therefore with him in hell thou shalt euer abide. Woe also shalbe for thy sin of speech, for that thou couldest not open thy mouth for foule and stinking sin, to praise God in the fellowship of Saints. Thou hast vsed thy speech vnhonestly, with curling, fraud, deceit, lying, forswering, scorning, and backbiting. For comely praising is not in the mouth of sinners, in which if thou hadst kept thy mouth cleane, thou shouldst haue song in Heauen, in the fellowship of Angels, this blessed song: Sanctus, sanctus, sanctus, Dominus Deus omnipotens, that is, Holy, holy, holy, art thou Lord God Almighty. Now crying and weeping, thou shalt in the company of diuels cry: Væ, væ quantæ sunt tenebræ. that is, Wo, wo, how great is this darkenesse? Woe also shall be for the sinne of workes: thou hast beene proude, thy pride, as Esay saith, shall be drawne with thée into hell. Thou hast beene brent with enuy; of the diuell enuy entred into the world, & they shall follow him that be on his side, as Salomon saith. Or thou hast beene stirred

with

with wrath, and euery man that beareth wrath to his brother, is guilty of iudgement, as Christ saith in the Gospel of Matthew. Or thou hast béen slow to good déedes, and therfore diseases shall come to thée as to a wayfaring man, & thy power shall be as an vnarmed man, saith the booke of Prouerbes. Or if thou hast béene lecherous, a glutton, or a couetous man, know saith Paul, That neither adulterer, nor vncleane person, that is, a glutton, or a couetous person, shall euer haue entrance into the kingdome of heauen; but fire and Brimstone, and the spirite of tempests, that is, the Fiend of hel, shall be part of their paine, as it is written in the Psalter. When these damned men be in this woe, they shall sing this rufull song written in the booke of mourning: The ioy of our hearts is gone, our myrth is turned to woe and sorrow, the crownes of our heads are fallen from vs, Alas for the sinnes that we haue done. But ioy, ioy, and ioy, shall bee vnto them that bee saued: Ioy in God, ioy among themselues, and ioy in other that bee saued, then are they happy. Oh how happy are they, for that their trauailes bee finished

Matth. 5.

Pro. 6.

Paulus.

Note.

Conclu

A Godly and famous Sermon.

shed thorow Christ which brought them to so gracious an ende. Then they are happy, for that they are escaped the perils of the world, and the paine of hell. But happy are they for the endlesse blisse that they haue in the sight of God

Cui sit honor & gloria in secula seculorum,

Amen.

FINIS.

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